THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—JOHN 15: 10.

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THE TRUTH ABOUT "MORMONISM."

BY PRESIDENT JOSEPH F. SMITH, IN "OUT WEST" MAGAZINE FOR SEPTEMBER, 1905.

A MOST malicious and determined effort is being made at the present time to misrepresent the acts and motives of prominent men in Utah. The hackneyed question of "polygamy," and the equally well-worn subject of "church and state," while still harped upon, are no longer to the fore in these savage and unscrupulous assaults upon the lives and characters of the present "Mormon" leaders. The partial retirement of those trite and threadbare themes is doubtless for the reason that the most virulent enemies of our cause are becoming convinced that they cannot convert into facts their whilom pet theories, to the effect that the so-called "dominant church" has re-sanctioned the inhibited practice of plural marriage, and that it dictates to its members how they shall exercise their political rights and privileges. Therefore, these plotters against peace and good will—the only real enemies of the "American home," the only actual uniters of church and state—see the necessity for a change of base, or at least a new war-cry, in order to succeed in their nefarious work of deceiving the nation and the world regarding the unpopular "Mormons"—the most persistently slandered and most misunderstood people under the sun.

The main charge now is "commercialism"—the alleged departure of the Church, under the present administration, from its original standards; the sordid and selfish enthronement of the temporal above the spiritual. This

accusation is intended, of course, to have its greatest effect, in the designs and desires of its inventors, upon the Latter-day Saints themselves; a schism in their ranks being among the things hoped for by these religious and political conspirators. Much is being said of the alleged tyranny of the "Mormon" tithing system, the "exactions," "extortions," "oppressions" and "cruelties" said to be practiced by the Church, and particularly by myself, to the infinite woe and misery of widows, orphans, and poor people in general, the so-called "dupes and victims of the Hierarchy." Day after day, from press, pulpit and rostrum, in various parts of the land, these falsehoods, with "polygamy" and "church influence" as subsidiaries, are fulminated and sent broadcast, for the purpose of poisoning the public mind against the "Mormon" community.

That these false and foolish stories will be believed by many, whether disputed or not, is perhaps inevitable; and indeed the effect of their circulation is already apparent in prejudice and feelings of ill will that have arisen in the hearts of men and women once friendly, or at all events charitable and tolerant towards our people.

It is marvelous to me, not that the "Mormons" can be lied about—for I have been used to that all the days of my life—but that the atrocious and often absurd calumnies manufactured concerning them can be so easily swallowed and assimilated by the sober, sensible, discriminating, and usually fair-minded American people; a people sprung for the most part from the sturdy Anglo-Saxon race, from the cool-headed, well-poised, steady-going northern nations; a people whose mission and destiny are to prevent injustice, put down wrong, exalt truth, defend the weak, stand by the right, and hold things level, wherever their power and influence extend. That a nation formed from such elements can be lashed periodically into a frenzy of hatred against a peaceable, patriotic, and well-meaning body of their fellow-citizens, and this at the mere dictum or instigation of some ribald newspaper, some characterless demagogue, intent only upon feathering his foul nest, or feeding fat his selfish grudges, regardless of truth, consistency, or any other consideration—this to me is a matter of astonishment.

I would expect such things in some parts of Europe—say from the mobs of Paris, from the blood-thirsty "Commune," that portion of the excitable Gallic nation graphically described as "the red fool-fury of the Seine." I would accept such incidents as commonplaces among savages and barbarians. But I cannot reconcile them with my early teachings and traditions, my high conceptions of the innate chivalry, generosity, and sound common sense of my American countrymen.

And I see in these things a menace, not only to the unpopular "Mormons," the present victims of this reckless, mobocratic tendency; but to the whole American people, our glorious nation at large. This spirit of falsehood and intolerance—an emanation from the bottomless pit, a miasma from Hades, from the abode of the infernal gods, bent upon "making mad" those whom they would "destroy"—this spirit of injustice and persecution, so opposite and antagonistic to the true genius of Americanism, will not focus its malevolence upon the Latter-day Saints alone. It will attack in time every sect, creed, party and organization that stands for peace, order and good government; and if not checked, will uproot, overthrow, destroy and sweep them from the face

of the earth. It is the spirit of anarchy, of murder and spoliation. These are its ultimate aims, whether recognized or not by those foolish enough to follow its lead and do its dire bidding. Religious rancor and political chicanery are its right and left hands; "yellow journalism" its banner, trumpet and drum; more blatant and more bigoted than any Peter the Hermit, working up a "holy crusade." Both these mischievous agencies are at work, consciously or unconsciously preparing the way before a national, perhaps a world-wide catastrophe, that will inevitably follow a continuation of this pernicious and persecuting course.

Having said this much, Mr. Editor—and I would not feel satisfied to say less—I wish to thank you, a real American, one of the upright, uncringing men of the West, for the privilege accorded me by your request, of making, through the columns of your fair and fearless magazine, a plain and truthful statement concerning "Mormonism," having special reference to the false charges that are now being hurled against its leading representatives.

I shall not deny that "Mormonism" has a commercial or material side. I admit that to begin with. But I propose to show that this is not the only side, nor by any means the largest and most important feature of the system. And I shall further prove that "Mormonism" from the first has avowed and presented to the world this particular phase of its many-sided self; that it is no new development, due to a sudden change of policy, some selfish, sinister purpose on the part of the present leaders, as some people pretend to believe. All such allegations are the veriest trash, the flimsiest of fabrications, susceptible of the easiest disproof. They have not even the merit of honest ignorance in their favor, so far as the authors are concerned. They are grounded in sheer malice and hypocrisy. Some of those who repeat them, parrot-like, may be sincere; but those who uttered them in the first place, and are still sending them forth and deceiving others, know full well that they lie.

I need not inform any reasonable Latter-day Saint—for to my own people as well as to the public at large, this article will come—that the temporal part of the Church of Christ is essential to its existence in this material world; almost as essential as the spiritual part, which of course comes first, and is absolutely indispensable. No sacred system of government, having in view the salvation of the bodies as well as the spirits of men, can successfully accomplish its mission without being temporal as well as spiritual in character. It was the doctrine of Joseph Smith, the original revelator of "Mormonism," that the spirit and the body constitute the soul of man. It has always been a cardinal teaching with the Latter-day Saints, that a religion which has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually, to exalt them in the life to come.

A duality in the government of the Church is plainly apparent from the fact that there are two priesthoods therein, namely, the Aaronic and the Melchisedek; the former officiating in the temporal things, and the latter in spiritual things, which, however, include the temporal. Our entire ecclesiastical polity is in and under these two priesthoods, which correspond to the duality of the soul. Paul, the Apostle, compared the Church of Christ to the

perfect body of a man, including, of course, the animating spirit, without which the body would be dead. Joseph Smith, who proclaimed the restoration of the ancient Church, Priesthood and Gospel, emphasized and amplified Paul's doctrine.

It is well understood in our Church that those holding the Aaronic Priesthood have authority to officiate only in outward ordinances. By virtue of this Priesthood, faith and repentance may be preached, and baptism by immersion (in the temporal element of water) administered. But it requires the imposition of hands by those holding the higher or Melchisedek Priesthood, to bestow the Holy Ghost and induct the convert into the spiritual concerns of the kingdom. All the officers of the Church, from the highest to the lowest, bear one or the other of these two priesthoods. Ascending the scale of authority, the titles and callings of Deacon, Teacher, Priest and Bishop come within the purview of the Aaronic Priesthood; while those of Elder, Seventy, High Priest, Patriarch, Apostle and President are offices and callings in the Melchisedek Priesthood, to which the Aaronic Priesthood is an appendage. A full equipment is thus shown for the government and conduct of the Church both spiritually and temporally.

According to Joseph the Prophet, who claimed to have received these Priesthoods though angelic ministrations, the time of their restoration was several months before the organization of the Church. The Aaronic Priesthood came first, being conferred by John the Baptist upon Joseph Smith and Oliver Cowdery, May 14th, 1829. The Melchisedek Priesthood came soon after, when they were ordained under the hands of Apostles Peter, James and John. By virtue of the sacred keys thus given, the Church of Jesus Christ of Latter-day Saints was organized at Fayette, Seneca county, New York, on the 6th day of April, 1830. The Book of Mormon had been previously translated and published, and its doctrines, identical with those of the New Testament, were preached by Joseph Smith and his associates in Western New York and Northern Pennsylvania. In that region several hundred converts were made before the removal of the Church to Kirtland, Ohio, in February, 1831.

One of the first steps taken by the Prophet, after the establishment of headquarters in Kirtland, was the institution of what Latter-day Saints call the "United Order," a religio-social system, communal in its character, designed to a abolish poverty, monopoly, and kindred evils, and to bring about unity and equality in temporal and spiritual things. It required the consecration to the Church by its members, of all their properties, and the subsequent distribution to those members, of what were termed "stewardships." Each holder of a stewardship—which might be the same farm, workshop, store, or factory that this same person had "consecrated"—was expected to manage it thereafter in the interest of the whole community; all his gains reverting to a common fund, from which be would derive a sufficient support for himself and those dependent upon him. The Bishops, being the temporal officers of the Church, received the consecration of those properties, and also assigned the stewardships; but they performed their duties under the direction of the First Presidency, who hold the keys of the Melchisedek Priesthood, to which the Aaronic or Lesser Priesthood is subject. Each Bishop, I will

remark, has two Counselors to assist him, these three forming a Bishopric; and the President over the entire Church also has two Counselors, they with him constituting the First Presidency.

The United Order, the Prophet declared, was the same ancient system that sanctified the City of Enoch; the same also that the Apostles set up at Jerusalem (Acts iv: 32-35); and that the Nephites instituted upon this land, according to the Book of Mormon (IV Nephi i: 3). The purpose in view, by the Latter-day Saints, was the building up of Zion, the New Jerusalem; an event to be preceded by the gathering of scattered Israel, and preparatory to the second coming of the Savior, and the advent of the Millennium.

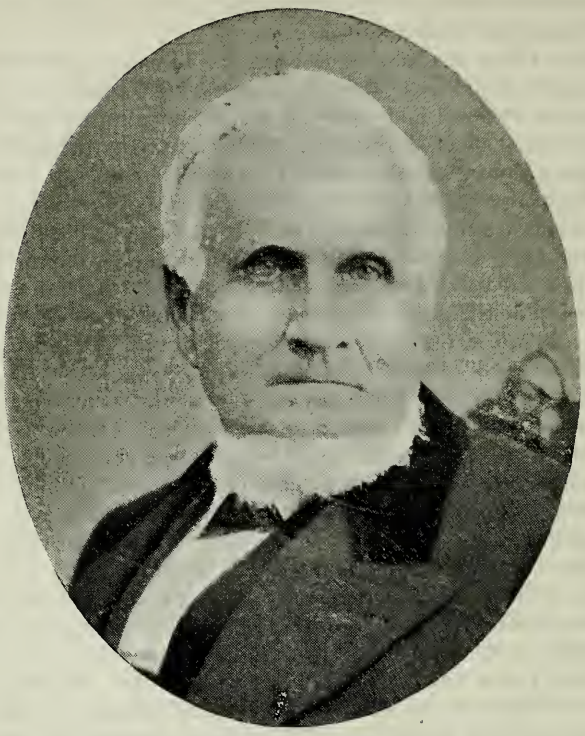
I need not weary the reader with a recital of details as to how the Church grew and prospered along the lines laid down by the United Order, which was established at Kirtland, Ohio, and at Independence, Missouri, during the year 1831. Suffice it, that under the auspices of this beneficent system the Gospel was preached on both hemispheres and the gathering of Latter-day Israel begun. Lands were purchased in both the States named; and in Jackson county, Missouri, the foundations of the City of Zion were laid. A Temple was reared at Kirtland, schools were opened, mercantile and publishing houses instituted, and industrial enterprises of various kinds conducted by the Church; the object being to build up Zion spiritually and temporally, and prepare for the literal coming of the King of Kings to reign upon the earth a thousand years. In this cause the Apostles as well as the Bishops performed a variety of labors, not only preaching the Gospel and administering its sacred ordinances, but also traveling to collect money and other means for the erection of the Kirtland Temple and the purchase of lands in Missouri.

The United Order was not perpetuated at that time, and the reason was two-fold. Primarily it was due to the innate selfishness of human nature, which prevented the Saints, as a whole, from entering into the work of "redeeming Zion" with sufficient zeal and singleness of purpose. But another cause, equally cogent, was the cruel mobbings and drivings of our people, by those who did not comprehend their real motives, or maliciously made evil out of their pure and philanthropic designs. The "Mormon" colony which settled in Jackson county, Missouri, was violently expelled from that part in the autumn of 1833; and in 1837-39 the main body of the Church was compelled to leave Ohio, and migrated to Missouri.

[TO BE CONTINUED.]

Be a Starter.—The following parable by Sir Denzil Ibbetson contains a moral for all who need a little stirring up: "Dissolve a given salt in a tumbler of water till the water cannot hold any more; till it is saturated with the salt. But if this has been done carefully, the water, while quite full of the salt, will still remain fluid. Now drop into the solution a minute crystal of the salt, and the result is a transformation. The crystal acts as a nucleus or centre of crystallization. An accretion of crystals forms around it, lines of crystallization shoot out from it in every direction, and in a few seconds the saturated solution is transformed into a solid mass of crystals, surrounded by the water in which they had recently been dissolved."

It just needs someone to start.



PRESIDENT JOHN TAYLOR.

JOHN TAYLOR, third president of the Church of Jesus Christ of Latter-day Saints, was born November 1, 1808, at Milnthorpe, Westmoreland, England. He was brought up in the doctrines of the Church of England, but at the age of fifteen he joined the Methodists, for whom he soon became a local preacher.

About the year 1829 he left England for America, and located in the city of Toronto, Canada, where his father's family had preceded him. It was while living here that he united with a number of gentlemen for the purpose of Bible study. The result of their research was that they came to believe in the necessity of revelation, and of men being called of God to preach the Gospel as they were formerly. They also came to the conclusion that the churches of the day had departed from the order of God. With these convictions, they fasted and prayed much that if God had a Church on earth He would send a messenger to them.

Soon after this Elder Parley P. Pratt waited upon John Taylor, and he heard the Gospel. He received it cautiously, carefully investigating its claims, which resulted in his conversion, baptism, and ordination to the office of Elder.

In the year 1837, the Prophet Joseph Smith, together with others of the Elders, visited Toronto, when Elder Taylor was ordained a High Priest.

From this time, John Taylor become closely associated with the Prophet and the great work which he was beginning. He soon moved to Kirtland, and from there to Missouri. In 1838 he was called by revelation to be an Apostle, and immediately after his ordination he entered energetically upon his duties. He was so bold and powerful in the defense of his persecuted brethren and sisters that he was called "The Champion of Right," a title which he bore ever after.

He landed in Liverpool on his first European mission, January 11th, 1840. He introduced the Gospel into Ireland and the Isle of Man, extenting his labors into Scotland. He published tracts and books, and corrected the proof sheets of the Book of Mormon.

Elder Taylor was a man of great faith, and in his missionary labors he usually traveled without purse or scrip. As an instance of how the Lord provided for him, he tells of an incident on the Isle of Man. He had not the money to pay for some tracts which he had ordered to be printed, and the printer would not let him have them until every penny was paid. Elder Taylor went to the Lord and told Him of his difficulty. Hardly had he arisen from his knees before a stranger came to the door, handed him an envelope, and then left. The envelope contained some money, and a note which said: "The laborer is worthy of his hire." In a few minutes a poor fisher-woman appeared and insisted that he should accept a small gift from her. Reluctantly he did so, and when the sum was added to what was in the envelope, it was found to be the exact amount needed to pay for the tracts.

After Elder Taylor returned he took a prominent part in the affairs of the Church in Nauvoo. He did much preaching and writing. By appointment of the Prophet, he edited the last three volumes of the "Times and Seasons." Elder Taylor was with Joseph and Hyrum Smith in Carthage jail at the time of their assassination. Elder Taylor tried to ward off the mobber's guns with his walking stick when the bullets were flying into the room. After the Prophet and his brother had been killed, Elder Taylor ran to the window. A bullet struck his watch and forced him back into the room. He was wounded with four balls, some of which he carried in his body to the day of his death.

Elder Taylor moved with the Church westward, but before he reached Salt Lake valley he was called on a mission to England, which he filled. Later he filled a mission to France and Germany, where, under his direction, the Book of Mormon was published in French and German. In 1854 he filled a mission to the Eastern States of America, where he published a periodical called, "The Mormon."

At the death of President Brigham Young in 1877, Elder Taylor was president of the Twelve, and in October 1880 he was chosen president of the Church. He died July 25th, 1887, at Kaysville, Utah.

President Taylor was a man of fine appearance. He stood about six feet high, and his countenance was heavenly. Whosoever went into his presence felt that he was in the presence of a great man. He lived, labored, and died the pure exemplification of his favorite motto, "The Kingdom of God or Nothing."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 5, 1905.

EDITORIAL.

THE REAL PROFITS OF "MORMONISM."

LAST week we considered some of the imaginary "profits of Mormonism," and dwelt on the misconceptions which many have regarding the nature of "Mormonism" and what it brings to its adherents. Although the world imagines vain things regarding the Latter-day Saints and their leaders, there are many blessings in "Mormonism" to those who receive it and put its principles into action in their daily lives. Let us consider, then, what are some of the real profits of "Mormonism."

An Elder in the mission field recently told us the following incident. About four years ago, when he filled his first mission in the country where he is now laboring, a family joined the Church. Previous to his hearing the Gospel as preached by the Latter-day Saint Elders, the father of this family was an ambitionless day laborer, who had all he could do to earn enough for his wife and children. His chief and only aim in life seemed to be to satisfy the everyday wants of himself and family, and his greatest pleasure was found in the company of his pipe and beer. They were all very poor, and life was one monotonous grind from day to day, Sunday being very little different from the other days of the week.

Recently, the Elder came on his second mission to his old field of labor, and he called on this family again. It was on a Sunday. The children had grown to be bright, intelligent boys and girls. They were neatly dressed in their Sunday clothes. The father also was a different man. The pipe had been laid aside, and no money was spent for beer. On the mother's face, instead of a careworn, hopeless expression, there was one of happy contentment. They gave the Elder a good meal when he sat down with them to their usual repast.

As the Elder looked at them all, and then at the marks of refinement which he saw in the home, he said to them:

"I perceive that the Gospel has done something for you."

"Yes, it has done wonders," said they, "and we cannot be grateful enough to our Father in Heaven for sending the Gospel to us. As you see, it has changed us all, changed our home, and made us better and happier in every way."

This is but a recent, and everyday incident. For seventy-five years trans-

formation scenes like this have been taking place in every land and clime where "Mormonism" has been brought by the Elders of the Church. It has been a paying proposition, this accepting of "Mormonism," and the profits have been indeed something remarkable.

"Mormonism" pays in many ways. It could not be otherwise, for the very nature of truth is to elevate, to purify, to make strong, to bless. When persons accept the Gospel and receive of its saving ordinances, the Holy Ghost, which is promised all such, is sealed upon them. This gift is an acquisition of real power. If they are struggling with some evil habit, with some strong temptation, or with any weakness of their human natures, here is a reinforcement from the source of all power and strength. By obeying the precepts of the Gospel, and listening to the whisperings of the Holy Spirit, such persons grow in the grace of God, and by the power of that grace overcome their weaknesses. The influence of the Spirit of God is as the sun and the rain to the flower that grows into a perfection of beauty.

A young man in a certain family became a "Mormon." He is the only member of the household who can see its truth. Father, mother, brothers, and sisters hold him up to ridicule and comtempt. In their eyes he has disgraced himself. He is the black sheep, the prodigal son. He sometimes thinks there can be no profit in such a religion; and yet when he is honest with himself he knows that it has made him a better man. Before he joined the Church he had sometimes visited the dram shop, whereas now he attends the Mutual Improvement meetings. The money which he had spent in tobacco, now brings him many good books. Before, his quick temper would often get the better of him, and he would quarrel with his brothers and sisters, but now it is much easier to remain unruffled amid the most provoking scenes, and return good for evil. Neither his father nor his mother has aught against him, save that he is a "Mormon." They know he is a better man than he was before, though they do not say so to him. And he, too, knows that the Gospel has made him a better man in every way, and knows that there is great profit to his soul if he will remain steadfast to the end.

"Mormonism" has clarified the religious atmosphere of thousands. The teachings of the sects had left them in a haze of uncertainty and doubt in regard to the great problems of life. The past was a great blank, the future nearly so. The whys and wherefores of life received no answers from chapel or church. But when "Mormonism" came, it came as the sun through the fog, and divine light illumined the reason. They saw and understood, and gloried in what they had received.

"Mormonism" has taken thousands of poor people from the overcrowded cities of Europe and has placed them on lands and in homes of their own. It has not done this by any direct gift to its converts; but the accepting of correct principles has given new life and energy to them, so that by the blessings of God which have followed their efforts they have been able to better themselves in the material affairs of life. "Mormonism" deals with the soul of man; and the soul consists of both the body and the spirit; both need care, need development, need salvation.

The profits of "Mormonism" are great; and yet, these "profits" are not obtained without an investment. The pearl of great price in the parable of

our Lord, was not secured without the payment of the stipulated value, and so he who would reap the blessings of the Gospel must be willing to pay the price. No profit is made without an investment, and in the case of the Gospel (remember that the Gospel and "Mormonism" are synonymous) the price may be a loss of home, friends, position, and even good name. It is not always an easy matter to make this investment, but to him who has the courage to dare and do this is what is promised in the way of profits:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

This may be somewhat indefinite, but who is not willing to trust the Lord that it will be something worth while.

Again, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Those who wish to learn more of what is meant in this quotation may do so by reading the seventy-sixth section of the Doctrine and Covenants, especially from verses fifty to seventy.

Truly, there are great profits in "Mormonism." Would that many might make the investment and share in the blessings that accrue!

N. A.

From various parts of the British mission one hundred and three baptisms have been reported during the past four weeks.

Conference presidents and clerks will please see that the minutes of their conference meetings are sent to this office as soon as possible after the business of the meetings is over.

The semi-annual Sheffield conference will be held in the Cambridge Hall, Cambridge Street, Moor, Sheffield, on Sunday, October 15, 1905, services commencing at 10:30 a.m., 2 and 6 p.m.

Arrivals.—The following missionaries arrived September 29, 1905, per s.s. *Arabic*: For Great Britain—George A. Anderson, H. Sumner Hatch, Logan; John G. Midgley, Jr., Edward S. Rich, Bertram F. Reeves, Salt Lake City; William Brown, Ogden; Robert Pike, Calder; Joseph S. Fife, Cedar City. For the Netherlands—Leonard G. Hardy, Jr., Salt Lake City. For Switerland and Germany—Richard K. Bridge, Harry Shepherd, Salt Lake City; Fred. J. Kohlhepp, American Falls. For Scandinavia—Gustave A. Hoglund, Salt Lake City; Lola E. Jorgensen, Hyde Park; Christian Mortensen, Riverton; Franklin Mortensen, South Jordan.

Appointments.—The Elders who arrived September 29, 1905, for Great Britain, are appointed to labor in the following conferences: George A. Anderson, Bristol; H. Sumner Hatch, Grimsby; John G. Midgley, Jr., Bertram F. Reeves, Liverpool; Edward S. Rich, Newcastle; William Brown, Manchester; Joseph S. Fife, Irish; Robert Pike, Norwich.

FROM THE MISSION FIELD.

From the Manchester Conference.—Besides the baptisms reported from Stockport, there were in the Manchester conference, during the month of September, five at Leigh, Elder Nicholas C. Hair officiating; and three at Manchester, Elder Willard O. Creer performing the ordinance.

Additions at Cheltenham.—Elder A. F. Richins sends the following under date of September 27th, 1905:

"I take pleasure in reporting that two more honest souls have been initiated into the fold of Christ to-day in the Cheltenham Baths. After a few remarks explanatory of the first principles of the Gospel by Elder Robert C. Kelly, they were led down into the water and immersed in the liquid grave by Elder A. F. Richins. A peaceful influence and a good spirit prevailed."

More Members at West Hartlepool.—From Elder Horace T. Godfrey we have the following:

"It is with pleasure that I report another baptismal service held in the West Hartlepool branch of the Newcastle conference. On Monday, September 25, a cottage meeting was held, where President Alexander Adams spoke on baptism, and exhorted those who were going to take the sacred step to always live in accordance with the Gospel. After the meeting we went to the shores of the North Sea, where three more honest souls were added to the fold of Christ, Elder Horace T. Godfrey officiating. The prospects are good for another harvest in this branch in the near future. We feel to thank the Lord for His many blessings unto the Saints and Elders of this branch during the past summer. We have held some of the best street and hall meetings I have ever attended."

News Notes from Pelton.—Elder Walter G. Paul sends the following:

"On September 14th, at Pelton, five honest souls were added to the Church by baptism. Two of the candidates—twins of Sister Cathaleen Graham, Robert and Hannah—received a birthday present at the cottage meeting at night, wherein they were confirmed members of the Church. Elders Paul and Lowe officiated.

"We also enjoyed a spiritual feast at our Pelton branch district meetings, held September 24th, 1905, in the Co-operative Store Hall, Pelton Lane Ends, Pelton. The weather being very disagreeable, not as many as we would have liked came out; yet a time of rejoicing was had by all present.

"On June 4th, last, Brother Robert Eilbeck of this place lost his life in a coal pit by a mass of rock falling upon him. He leaves a wife and three children. Services were conducted at the house by the Elders, and interment took place in the Walker churchyard."

Baptisms at Stockport.—Elders Isaac A. Smoot and Francis M. Davis, laboring in Stockport, report the following success that has attended their labors:

"We take pleasure in reporting that a baptismal service was held in the Stockport branch of the Manchester conference on September 27, 1905, at which five honest souls were initiated into the fold of Christ, Elder Isaac A. Smoot officiating. Impressive services were held in the meeting-room of the Saints prior to the baptism, after which the Saints and investigators adjourned to the Corporation Baths, where the sacred ordinance was performed.

"The confirmation of the baptized believers was attended to immediately after. A good spirit prevailed, and all present witnessed the sacred ceremony with great interest. Several others have applied for baptism, and in the near future we shall grant them their requests. We rejoice in realizing that the Lord is answering our prayers and blessing us in our efforts to spread the truth."

THE MANCHESTER CONFERENCE.

THE semi-annual Manchester conference was held in Manchester, Sunday, October 1st, 1905, in the Secular Hall, commencing at 10:30 a.m., 2:30 and 6:30 p.m.

At the morning session there were more than the usual number of Saints in attendance. President John W. Gibson presided. After singing and prayer, the leading authorities of the Church, together with the traveling Elders, were presented and unanimously sustained. The statistical report of the conference was then rendered, showing eight branches, with a total membership of 447, and sixteen traveling Elders. There have been in the past seven months forty-four baptisms; strangers houses visited in tracting, 26,532; by invitation, 1,419; Gospel conversations held, 5,775; meetings held, indoor, 496; outdoor, 231; tracts distributed, 164,565; books distributed, 2,029. Elder Lester H. Bramwell and Willard O. Creer bore their testimonies.

President Grant then occupied the rest of the time, speaking in his forceful way of the great blessings to be obtained by obeying the Gospel of Jesus Christ, and then living up to its requirements.

Over three hundred and fifty persons were present at the afternoon meeting, a large percentage being strangers. Elders Isaac A. Smoot, George D. Reeder, Joseph J. Squires, and John J. Riley, spoke in the order named. President Grant occupied the rest of the time.

The evening session was better attended than either of the others, between four and five hundred being present. The time was occupied by Elders Milton E. Purdy, Joseph A. H. Hurst, John W. Stubbs, W. B. Muir, and Ambrose Hibbert. Each of the brethren mentioned bore forceful testimonies in behalf of the Gospel.

President Grant spoke of the educational features of missionary life; also on the blessings derived from keeping the Word of Wisdom.

President Gibson, together with the Elders, feel encouraged with the future prospects in the Manchester conference, especially so concerning conditions in the city of Manchester, as recent active work has not been carried on in that city for much more than a year. There was a good spirit manifested at all the meetings. Solos were rendered during the services by Sisters Maud

Horne, Ella Moore, and Lillie Manders; also a quartet composed of Brothers Birchall and Lowe, and Sisters Birchall and Habashaw.

A Priesthood meeting was held on Saturday afternoon at 755 Rochdale Road, Queen's Park, President Grant being in attendance. He gave the Elders some splendid advice and instructions with regard to their future work.

JAMES J. SQUIRES, Clerk of Conference.

OBTAIN THE SPIRIT OF GOD.

A DISCOURSE DELIVERED AT WEBER STAKE CONFERENCE, OGDEN, MONDAY, OCTOBER 19TH, 1896, BY PRESIDENT WILFORD WOODRUFF.

(Concluded from page 613.)

One morning, while we were at Winter Quarters, Brother Brigham Young said to me and the brethren that he had a visitation the night previous from Joseph Smith. I asked him what he said to him. He replied that Joseph had told him to tell the people to labor to obtain the Spirit of God; that they needed that to sustain them and to give them power to go through their work in the earth.

Now I will give you a little of my experience in this line. Joseph Smith visited me a great deal after his death, and taught me many great important principles. The last time he visited me was while I was in a storm at sea. I was going on my last mission to preside in England. My companions were Brother Leonard W. Hardy, Brother Milton Holmes, Brother Dan Jones, and another brother, and my wife and two other women. We had been traveling three days and nights in a heavy gale, and were being driven backwards. Finally I asked my companions to come into the cabin with me, and I told them to pray that the Lord would change the wind. I had no fears of being lost; but I did not like the idea of being driven back to New York, as I wanted to go on my journey. We all offered the same prayer, both men and women; and when we got through we stepped up on to the deck. In less than a minute it was as though a man had taken a sword and cut the gale through, and you might have thrown a muslin handkerchief out and it would not have moved it. The night following this Joseph and Hyrum visited me, and the Prophet laid before me a great many things. Among other things, he told me to get the Spirit of God; that all of us needed it. He also told me what the Twelve Apostles would be called to go through on the earth before the coming of the Son of Man, and what the reward of their labors would be; but all that was taken from me, for some reason. Nevertheless, I know it was most glorious, although much would be required at our hands.

Joseph Smith continued visiting myself and others up to a certain time, and then the visits stopped. The last time I saw him was in heaven. In the night vision I saw him at the door of the temple in heaven. He came and spoke to me. He said he could not stop and talk with me because he was in a hurry. The next man I met was Father Smith; he could not talk with me because he was in a hurry. I met half a dozen brethren who had held high positions on earth, and none of them could stop and talk with me because

they were in a hurry. I was much astonished. By and by I saw the Prophet again, and I got the privilege to ask him a question. "Now," said I, "I want to know why you are in a hurry. I have been in a hurry all through my life; and I expected my hurry would be over when I got into the kingdom of heaven, if I ever did."

Joseph said: "I will tell you, Brother Woodruff. Every dispensation that has had the Priesthood on the earth and has gone into the celestial kingdom, has had a certain amount of work to do to prepare to go to the earth with the Savior when He goes to reign on the earth. Each dispensation has had ample time to do this work. We have not. We are the last dispensation; so much work has to be done that we need to be in a hurry to accomplish it." Of course, that was satisfactory, but it was a new doctrine to me.

Brigham Young also visited me after his death. On one occasion he and Brother Heber C. Kimball came in a splendid chariot, with fine, white horses, and accompanied me to a conference that I was going to attend. When I got there I asked Brother Brigham if he would take charge of the conference. "No," said he, "I have done my work here. I have come to see what you are doing and what you are teaching the people." And he told me what Joseph Smith had taught him in Winter Quarters, to teach the people to get the Spirit of God. He said, "I want you to teach the people to get the Spirit of God. You cannot build up the Kingdom of God without that."

That is what I want to say to the brethren and sisters here to-day.

Every man and woman in this Church should labor to get the Spirit. We are surrounded by evil spirits—spirits that are at war against God and against everything looking to the building up of the Kingdom of God; and we need the Holy Spirit to enable us to overcome these influences. I have had the Holy Ghost in my travels. Every man has, that has gone out into the vineyard and labored faithfully for the cause of God. I have referred to the administration of angels to myself. What did these angels do? One of them taught me some things relating to the signs that should precede the coming of the Son of Man. Others came and saved my life. What then? They turned and left me. But how is it with the Holy Ghost? The Holy Ghost does not leave me if I do my duty. It does not leave any man who does his duty. We have known this all the way through. Joseph Smith told Brother John Taylor on one occasion to labor to get the Spirit of God, and to follow its dictation, and it would become a principle of revelation within him. God has blessed me with that, and everything I have done since I have been in this Church has been done on that principle. The Spirit of God has told me what to do, and I have had to follow that.

In the time of the apostasy in Kirtland, Joseph hardly knew, when he met a man, unless the Spirit of God revealed it to him, whether he was friend or foe. Most of the leading men were fighting him. Right in the midst of that darkness, the Spirit of God said to me, "You choose a partner and go straight to Fox Islands." Well, I knew no more what was on Fox Islands than what was on Kolob. But the Lord told me to go, and I went. I chose Jonathan H. Hale, and he went with me. We cast out some devils there, preached the Gospel and performed some miracles. I crossed lake Ontario and went into Connecticut, where my father lived. I had not seen any of my relatives from

the time I embraced the Gospel. I preached the Gospel there, and baptized my father, my stepmother, my sister, and my uncles and aunts, and organized a branch there. Every member of that branch was a relative of mine, excepting one, and he was a Methodist class leader who boarded at my father's house. This was all promised to me by old Father Smith when he blessed me. I got to Fox Islands, and did a good work there. Through the blessings of God I brought nearly a hundred from there up to Zion, at the same time that the Saints were driven out of Missouri into Illinois.

So it has been all through my life. If I have undertaken to do anything and the Lord has wanted me to do something else, He has had to tell me. When we were sent to England, we were sent by revelation. I went into the Staffordshire potteries with Brother Alfred Cordon. We were doing a splendid work, baptizing nearly every night, and I thought it was the finest mission I ever was on. I went into the town of Hanley one night, and attended meeting in a large hall, which was filled to overflowing. The Spirit of the Lord came upon me and said that that was the last meeting I should hold with the people for many days. I told the people that that was the last meeting I should be with them. After the meeting, they asked me where I was going, I told them I did not know. In the morning I asked the Lord what He wanted of me. He merely said, "Go to the south." I got into the stage, and rode eighty miles. The first man's house I stopped at was John Benbow's in Herefordshire. In half an hour after I entered the house I knew exactly why the Lord had sent me. There was a people there who had been praying for the ancient order of things. They were waiting for the Gospel as it was taught by Christ and His Apostles. The consequence was, the first thirty days after I got there I baptized six hundred of those people. In eight month's labor in that country I brought eighteen hundred in the Church. Why? Because there was a people prepared for the Gospel, and the Lord sent me there to do that work. I have always had to give God the glory for everything good that has happened to me; for I have realized by what power it came.

When I got back to Winter Quarters from the pioneer journey, President Young said to me, "Brother Woodruff, I want you to take your wife and children and go to Boston, and stay there until you can gather every Saint of God in New England and Canada and send them up to Zion." I did as he told me. It took me two years to gather up everybody, and I brought up the rear with a company. When I got into Pittsburg with this company it was dusk, and I saw a steamer just preparing to go out. I walked right up to the captain and asked him if he was ready to go out. He said he was. "How many passengers have you?" "Two hundred and fifty." "Can you take another hundred?" "I can." "Then," said I, "I would like to go aboard with you." The words were hardly out of my mouth when the Holy Ghost said to me, "Don't you or your company go aboard that steamer." That was enough; I had learned the voice of the Spirit. I turned and told the captain that I had made up my mind not to go at present. That steamer started out. It was a dark night, and before the steamer had gone far she took fire, and all on board was lost. We should probably have shared the same fate, had it not been for that Monitor within me.

I refer to these things because I want you to get that same Spirit. All Elders of Israel, whether abroad or at home, need that Spirit. When I was on my way east at one time I drove into a man's yard in Indiana. Brother Orson Hyde had driven in and set his wagon in the door yard, and I set mine by the side of it. I turned my mules and tied them up to an oak tree. I had my wife and two children with me in my carriage. We went to lie down, and the Holy Spirit told me to get up and move my carriage. I got right up. My wife asked me what I was going to do. I said I was going to move the carriage. She wanted to know what for. I told her I did not know. I moved the carriage about fifteen rods, looked around, and then went to bed again. The Spirit told me to get up again and move my mules. I did so. In twenty minutes there came up a whirlwind that blew that oak tree down and laid it right across where my carriage had been. By listening to that Spirit our lives were saved.

Now, it was not an angel that pointed out these things to me; it was the Holy Ghost. This is the Spirit that we must have to carry out the purposes of God on the earth. We need that more than any other gift. I felt impressed yesterday to teach this principle to the Latter-day Saints. We are in the midst of enemies, in the midst of darkness and temptation, and we need to be guided by the Spirit of God. We should pray to the Lord until we get the Comforter. This is what is promised to us when we are baptized. It is the Spirit of light, of truth, and of revelation, and can be with all of us at the same time.

Brethren and sisters, God bless you. I am glad to meet with you. There are very few of you as old as I am. How long I shall tarry in this country I do not know; but while I do stay I want to do what good I can. These are principles that have rested a great deal upon my mind. If we labor for this Spirit, we shall have no quarreling and no difficulty, so long as that is dwelling within us. God bless you. Amen.

DIED.

MACHIN.—Lily Machin, daughter of Fredrick and Sarah A. Machin, August 28th, 1905, at Leeds. Born at Staincross, September 9th, 1892, aged 13 years.

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